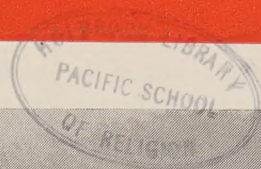


the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

FEBRUARY 26, 1958

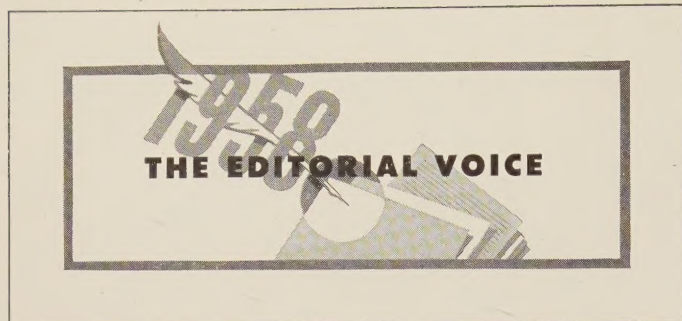


MUENCH

CLOUDS PLAY AROUND EL CAPITAN, YOSEMITE PARK, CALIFORNIA

In this issue

FAITH, the Misunderstood Doctrine . . . By A. W. Tozer



OUR NEWEST DISEASE: THE SPUTNIK SHAKES

When Russia surprised the rest of the world and placed two tiny artificial moons in their crooked orbits around the earth two reactions followed in this country, both of which should make every sensible American Christian deeply ashamed.

One was the bad case of the shakes with which our leading politicians and scientists became afflicted. The evil men of the Kremlin must have rocked with laughter to see the leaders of the greatest and most powerful nation in the world, or for that matter, in history, rushing aimlessly about wringing their hands or staring with terror-stricken eyes into the heavens as if the end of the world had arrived.

That was bad enough, but there was something else far worse. It was the conduct of our preachers, men who are ostensibly called of God and anointed with the oil of the prophet. Many of them latched onto the sputniks, backed them into the stall and began to milk them for all the traffic would bear. Men who knew nothing whatsoever about science blossomed out overnight into experts and held forth learnedly to spellbound audiences who probably suspected the truth but whose curiosity was nevertheless strong enough to bring them out to listen to the pseudoscientific oratory.

Others turned to the prophetic Scriptures and found the sputnik there as big as life! Just why they had not noticed it before they did not bother to explain. If the artificial moon was indeed predicted in the Bible why had these watchmen on the walls of Zion not pointed it out before the Russians sent it up? Why was it necessary for the atheistic Russian scientist to give lessons to the Bible-taught American prophet?

That the sons of heaven should lose their heads so completely over the scientific achievements of the sons of earth is something that can only bring embarrassment to the honest Christian. I think I know why they did, but to disclose my beliefs here would only throw me open to the charge of impugning people's motives, something we cotton-candy Christians today are not supposed to do.

Since the sputnik started circling the earth I have looked and listened in vain for a responsible and sane appraisal of it by a prophet of God. I had about given up hope when I came across a piece written by Dr. Bob Shuler in the *Methodist Challenge*. His words are so balanced and wise that I asked him for permission to

share them with my readers. And to them I add my enthusiastic *Amen*. Here they are:

"America very often goes crazy. If there had been a One-World Bughouse for the incarceration of insane nations the United States would undoubtedly have been committed when Russia shot off her sputniks. And now that partial sanity has been restored, we begin to ask ourselves, 'What was it all about, anyway?'"

"Every sane man knows that the conquest of the world by Russia does not for a moment depend upon shooting a hole in the moon or in starting a satellite spinning around the world or in filling outer space with space ships, their occupants kept alive by canned oxygen. The nations of the world may be destroyed by some half-drunk madman dropping a bomb, by any process, on New York or Moscow or London or some other major city. When that happens, a thousand [nuclear] bombs will follow and convert the cities of the earth into dust, ashes and cinders. That's all there is to it. It's just that simple and just that deadly certain. If somebody had been shot to the moon in the meantime, he would probably not know of the devastation till his supply of oxygen gave out.

"I am not in the least afraid of space ships or sputniks or moon dwellers or men from Mars. I am afraid of a cocktail drinking fool who decides to make history whether anybody remains to write it or not. I'm afraid of a drunk maniac who wants to see what one hydrogen bomb would do if dropped on New York City. Right this moment there are thousands of those bombs ready to be dropped, and thousands of jets ready to carry them swifter than sound to their targets. What does the moon have to do with it? Or outer space?"

"The whole security of mankind depends upon men with clear brains, men who think, men who have compassion and pity and reason. More dangerous than a thousand sputniks is the muddled brain of one vodka-soaked maniac, bloated with power, who thinks he is commissioned of the devil to enslave the world. Every true Christian should pray constantly, 'God give the leaders of the world sanity and sobriety and sense.'"

The sputnik shakes looks sillier than ever now that the United States has proved her ability to send up her own toy moon. We should have trusted God in the first place.

"I will trust, and not be afraid."



THE 1958 COUNCIL

The 1958 General Council of The Christian and Missionary Alliance will meet in the largest city in Canada's prairie provinces, the capital of Manitoba, Winnipeg.

Meetings will be held May 14-19, with weekday business sessions and evening services on Wednesday, Thursday and Friday in Knox United Church, and the Saturday night and Sunday services in the Civic Auditorium.

Winnipeg is noted for its splendid legislative building topped by the "Golden Boy," symbol of enterprise.



FAITH—

The Misunderstood Doctrine

By A. W. TOZER

IN the divine scheme of salvation the doctrine of faith is central. God addresses His words to faith, and where no faith is no true revelation is possible. "Without faith it is impossible to please him."

Every benefit flowing from the atonement of Christ comes to the individual through the gateway of faith. Forgiveness, cleansing, regeneration, the Holy Spirit, all answers to prayer, are given to faith and received by faith. There is no other way. This is common evangelical doctrine and is accepted wherever the cross of Christ is understood.

Because faith is so vital to all our hopes, so necessary to the fulfillment of every aspiration of our hearts, we dare take nothing for granted concerning it. Anything that carries with it so much of weal or woe, which indeed decides our heaven or our hell, is too important to neglect. We simply must not allow ourselves to be uninformed or misinformed. We must know.

For a number of years my heart has been troubled over the doctrine of faith as it is received and taught among evangelical Christians everywhere. Great emphasis is laid upon faith in orthodox circles, and that is good; but still I am troubled. Specifically, my fear is that the modern conception of faith is not the Biblical one; that when the teachers of our day use the word they do not mean what Bible writers meant when they used it.

The causes of my uneasiness are these:

(1) The lack of spiritual fruit in the lives of so many who claim to have faith.

(2) The rarity of a radical change in the conduct and general outlook of persons professing their new faith in Christ as their personal Saviour.

(3) The failure of our teachers to define or even describe the thing to which the word *faith* is supposed to refer.

(4) The heartbreaking failure of multitudes of seekers, be they ever so earnest, to make anything out of the doctrine or to receive any satisfying experience through it.

(5) The real danger that a doctrine that is parroted so widely and received so uncritically by so many is false as understood by them.

(6) I have seen faith put forward as a substitute for obedience, an escape from reality, a refuge from the necessity of hard thinking, a hiding place for weak character. I have known people to miscall by the name of faith high animal spirits, natural optimism, emotional thrills and nervous tics.

(7) Plain horse sense ought to tell us that anything that makes no change in the man who professes it makes no difference to God either, and it is an easily observable fact that for countless numbers of persons the change from no-faith to faith makes no actual difference in the life.

Perhaps it will help us to know what faith is if we first notice what it is not. It is not the believing of a statement we know to be true.

The human mind is so constructed that it must of necessity believe when the evidence presented to it is convincing. It cannot help itself. When the evidence fails to convince, no faith is possible. No threats, no punishment, can compel the mind to believe against clear evidence.

Faith based upon reason is faith of a kind, it is true; *but it is not of the character of Bible faith*, for it follows the evidence infallibly and has nothing of a moral or spiritual nature in it. Neither can the absence of faith based upon reason be held against anyone, for the evidence, not the individual, decides the verdict. To send a man to hell whose only crime was to follow evidence straight to its proper conclusion would be palpable injustice; to justify a sinner on the grounds that he had made up his mind according to the plain facts would be to make salvation the result of the workings of a common law of the mind as applicable to Judas as to Paul. It would take salvation out of the field of the volitional and place it in the mental field where, according to the Scriptures, it surely does not belong.

True faith rests upon the character of God and asks no further proof than the moral perfections of the One who cannot lie. It is enough that God said it, and if the state-

ment should contradict every one of the five senses and all the conclusions of logic as well, still the believer continues to believe. "Let God be true, but every man a liar," is the language of true faith. Heaven approves such faith because it rises above mere proofs and rests in the bosom of God.

In recent years among certain evangelicals there has arisen a movement designed to prove the truths of the Scriptures by appeal to science. Evidence is sought in the natural world to support supernatural revelation. Snowflakes, blood, stones, strange marine creatures, birds and many other natural objects are brought forward as proof that the Bible is true. This is touted as being a great support to faith, the idea being that if a Bible doctrine can be *proved* to be true, faith will spring up and flourish as a consequence.

What these brethren do not see is that the very fact that they feel a necessity to seek proof for the truths of the Scriptures proves something else altogether, namely, their own basic unbelief. When God speaks unbelief says "How shall I know that this is true?" I AM THAT I AM is the only grounds for faith. To dig among the rocks or search under the sea for evidence to support the Scriptures is to insult the One who wrote them. Certainly I do not believe that this is done intentionally;

but I cannot see how we can escape the conclusion that it is done, nevertheless.

Faith as the Bible knows it is confidence in God and in His Son Jesus Christ; it is the response of the soul to the divine character as revealed in the Scriptures; and even this response is impossible apart from the prior inworking of the Holy Spirit. Faith is a gift of God to a penitent soul and has nothing whatsoever to do with the senses or the data they afford. Faith is a miracle; it is the ability God gives to trust His Son, and anything that does not result in action in accord with the will of God is not faith but something else short of it.

Faith and morals are two sides of the same coin. Indeed the very essence of faith is moral. Any professed faith in Christ as personal Saviour that does not bring the life under plenary obedience to Christ as Lord is inadequate and must betray its victim at the last.

The man that believes will obey; failure to obey is convincing proof that there is not true faith present. To attempt the impossible God must give faith or there will be none, and He gives faith to the obedient heart only. Where real repentance is, there is obedience; for repentance is not only sorrow for past failures and sins, it is a determination to begin now to do the will of God as He reveals it to us. ♦ ♦ ♦

VOLUME 93 NUMBER 5

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF

THE CHRISTIAN AND MISSIONARY ALLIANCE

A. B. SIMPSON, *Founder*
H. M. SHUMAN, *President-Emeritus*
HARRY L. TURNER, *President*
NATHAN BAILEY, *Vice-President*
WILLIAM F. SMALLEY, *Secretary*
BERNARD S. KING, *Treasurer*

A. W. TOZER, *Editor*
CHARLES E. NOTSON, *Assistant Editor*
ANITA M. BAILEY, *Managing Editor*

Entered as second-class matter at the Post Office at Harrisburg, Pa. Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. (Printed in U. S. A.)

"Shadow of Shangri-La"

The new thirty-five-minute color sound film on New Guinea entitled "Shadow of Shangri-La" has been completed, and will be presented to Alliance people simultaneously throughout the country March 16-April 26.

This beautiful and unusual picture portrays the work of Alliance missionaries at the Wissel Lakes and their sensational pioneer invasion among the strange, "stone age" people of the Baliem Valley.

A copy of the film is being sent to each of our District offices in the United States and Canada. The Superintendents will arrange for showings in their areas. To assist at these showings missionaries have been assigned to introduce the film and make a suitable appeal at its close.

It is earnestly hoped and expected that the picture shall be kept on a high plane of genuine missionary inspiration and true spiritual appeal, and that it will result in consecration of young lives to missionary service as well as in dedicated giving and earnest intercession on the part of all who see it.

All pastors and churches are requested to contact their District offices to negotiate for bookings of this picture.

Jonathan Edwards and Positive Preaching

He declared God's holiness and man's sinfulness with urgency and power, and withal the tender, wooing note of love . . .

THE SECOND OF TWO ARTICLES

By REV. RALPH G. TURNBULL, D.D.

EDWARDS was a positive preacher and this is set forth in his burning words, "I conclude with a use of exhortation to come to Christ." Here is revealed his basic aim in preaching. It was threefold:

He first appealed to the emotions by self-interest. Edwards believed that the passions were the prime movers in life, and therefore he was not afraid to appeal to those elementary instincts of self-interest and fear. His critics have objected to this note in his preaching, but it is certainly one of the strongest arguments in his method. He believed that unless a man was moved by some affection, he was by nature inactive. "Take away all love and hatred, all hope and fear, all anger, zeal, and affectionate desire, and the world would be in a great measure motionless and dead; there would be no such thing as activity amongst mankind or any earnest pursuit whatsoever" (Works III, pages 19, 20, on "Religious Affections").

His defense of the Great Awakening against its critics in large part consisted of a presentation of psychological principles in harmony with the times. "As the passions are the springs of conduct, vital religion must consist in an exercise of them, and the kind of religious expression which the supernatural sense bestowed by God's grace on the elect might be expected to bring forth" (Works, III, page 275, *Thoughts on Revival*).

The element of fear, in particular, looms in the imprecatory sermons. The appeal to selfishness and man's hope of heaven is also there. No one pictures more glowingly the joys of the redeemed, the blessedness of union with Christ and the felicities of the full knowledge of God.

The second feature in his aim was

to awaken the conscience for a verdict. Edwards sought to bring out the nature of each choice, and to show its bearing upon the ultimate object of worthy living. The gospel was related to man's moral nature, and therefore he appealed to the springs of right and wrong. He was no essayist reading a script without moral obligation, but an evangelist with a burden and an appeal. What the people needed was not to have their minds enlightened (although they were), but more to have their hearts moved. In the midst of the tide of religious indifference and the moral laxity which had assumed alarming proportions in New England, this distinctive preaching came with burning conviction.

The purpose then was to foster in his hearers a warm, emotional type of religion, touched and vivified by a sense of personal and immediate communion with God. In this was the antidote to formalism and religious profession which was devoid of spiritual life and power. The aim included morality as the fruit of spiritual rebirth.

But how was the sinner to be saved? How awakened? The appeal to self-interest and fear was present. The latter, cast in the form of cold logic, makes strange reading today, but we should remember that the sermons were illumined by vigorous imagery and passionate sincerity. When Edwards preached on "Sinners in the Hands of an Angry God" the scene was described by a contemporary: "While the people in the neighboring towns were in great distress for their souls, the inhabitants of that town [Enfield, Conn.] were very secure, loose, and vain."

"A lecture had been appointed at Enfield, and the neighboring people,

the night before, were so affected at the thoughtlessness of the inhabitants, and in such fear that God would in His righteous judgment pass them by, while the divine showers were falling all around them, as to be prostrate before Him a considerable part of it, supplicating mercy for their souls. When the time appointed for the lecture came, a number of neighboring ministers attended, and some from a distance. When they went to the Meeting-house, the appearance of the assembly was thoughtless and vain. The people hardly conducted themselves with common decency. The Rev. Mr. Edwards, of Northampton, preached, and before the sermon was ended the assembly appeared deeply impressed and bowed down with an awful conviction of their sin and danger. There was such a breathing of distress and weeping that the preacher was obliged to speak to the people and desire silence, that he might be heard" (Trumbull, *History of Connecticut*, Vol. II, page 112).

In "The Farewell Sermon" Edwards also stressed, "I have not only endeavored to awaken you, that you might be moved with fear, but I have used my utmost endeavor to win you" (Works, I, page 75). Here spoke the heart of the man of God in his aim to be a true under-shepherd for Christ and the flock.

The third element in the aim of preaching was to announce a three-fold argument. Edwards' sermons are heart searching because the following propositions recur like a refrain, the outcome of the themes he proclaimed:

"The unconverted are in a condition of infinite sinfulness—guilty of sins against infinite goodness and love—and therefore deserve justly

the infinite punishment which awaits them and from which only the goodness of God has kept them free up to this time;

"This punishment is utterly beyond imagination—universal, eternal, intolerable—the most extreme that an infinite God infinitely enraged can invent;

"The only hope of escape is by the free gift of salvation from God. This cannot be won by man's efforts, but if one is violent in seeking salvation and diligent in fulfilling all the duties God has prescribed, there is the probability that God will give him saving grace—although, of course, He is not bound to do so. Therefore, be violent for the Kingdom" (Works, III, page 245).

Such discourses, Edwards claimed, were the ones most remarkably blessed. His sermons contain this threefold argument which is repeated again and again. In the *Narrative of Surprising Conversions* he returned to the same emphasis:

"Whatever minister has a like occasion to deliver souls, in a flock under such circumstances, I cannot but think he will find himself under a necessity, greatly to insist upon it with them, that God is under no manner of obligation to show any mercy to any natural man whose heart is not turned to God; and that a man can challenge nothing, either in absolute justice, or by free promise, from anything he does before he has believed in Jesus Christ, or has true repentance begun in him. It appears to me that if I had taught those that came to me under trouble any other doctrine I should have taken a most direct course utterly to have undone them: I should have directly crossed what was plainly the drift of the Spirit of God in His influence upon them" (Works, IV, pages 387-391).

The aim of Edwards then was composed of these essentials. They were born in the very nature of the doctrines he believed. He therefore proclaimed them in his preaching with ardor and zeal. If true preaching is the art of communication, then Edwards was successful. His message was not negative but positive, and no one had any doubt what it was.

The preaching of Edwards was blessed by God. Edwards believed

with conviction that "the sermon was an agency of conversion," and this must be reckoned with in any appraisal of his ministry and influence. The revival fire which spread across New England was fanned by this conviction, that when Edwards preached he believed he was "a voice for God." Our modern day finds the church no longer the center of community life, the preacher is not looked upon as the outstanding man in society, and belief in the supernatural has been almost obliterated in the mind of the modern sinner. Edwards could reckon upon those basic realities as a starting place for his preaching.

In his probing ministry, Edwards stressed the conviction of sin. Sin was overwhelming in its heinousness in the sight of God. Judgment was impending and doom awaited the impenitent. People were "pricked in heart" when Edwards proclaimed this message. The formal were made afraid and the careless were convicted. In his sermons we note the refrain of certain words such as "heinousness," "heinous" and "corrupt." Sin was sin against a sovereign God and the Spirit of God convicted men of sin.



A Kind Greeting

The following appeared January 10 on the editorial page of the newspaper, the *Punxsutawney* (Pa.) *Spirit*:

"The first copy of THE ALLIANCE WITNESS, formerly THE ALLIANCE WEEKLY, official organ of The Christian and Missionary Alliance, is on our desk. It is a most creditable publication and the issue at hand is of special interest here because it contains articles written by the Rev. A. W. Tozer, well known for his sermons at the Mahaffey Camp Meeting, and another by the Rev. Harold Sutton, of this city. A table on the back page presents in figures the remarkable growth of the church in the foreign field during the past forty-six years. Typical is the increase of baptized church members in that field from 4,500 in 1911 to 105,067 in 1957, and Sunday School scholars from 4,500 to 94,355 in the same period. In every phase of the work the growth is comparable to the figures above."

We appreciate these kind words and want to express our hope that the readers of the *Punxsutawney Spirit* will become readers of THE ALLIANCE WITNESS too.

Following this came the *emphasis on repentance*. The call was to find newness of life in Christ through an appeal to awakened consciences. Edwards saw many "immediately quit their sinful practices to devote themselves to an earnest application to the means of salvation, reading, prayer, meditation, the ordinance of God's house, private conferences, making constant inquiry, 'What shall we do to be saved?' Some were so overcome with fear as to cry out in the midst of service" (Works, III, page 231). Such preaching had in it the note of warning and urgency. Alongside of this he also had the tender, wooing note of love, urging men to "press into the Kingdom."

Take his sermon on "Wisdom Displayed in Salvation" where he says: "I conclude with a use of exhortation to come to Christ, and accept of His salvation this way: You are invited to come to Christ, heartily to close with Him and trust in Him for salvation: and if you do so you will have the benefit of all, as much as if the whole had been contrived that there should be in the Person of the Saviour all manner of attractiveness to draw us to Him. The wisdom of God hath chosen a Person of great love to sinners, and who should show that love in the most endearing manner possible. What more *con-descending* love can there be than the love of a divine Person to such worms of the dust? What *freer* love can there be than love to enemies? What *greater* love can there be, than dying love? And what more endearing *expression* of love than dying love for the beloved?" (Works, IV, page 165). In that extract is the heart of the shepherd-pastor who yearned for the lost of the flock.

Let this suffice as a picture of Edwards in his preaching. It reminds us that there is a place for these emphases in our preaching today. We have perhaps overstressed the love of God and forgotten the terror of hell and "the wrath of the Lamb." Certainly Edwards preached in that manner, but never with a cold, dead heart. With a heart aflame with divine compassion he preached both "the goodness and severity of God." Indeed he had "an awakening ministry," for as Bunyan put it, "he preached what he did smartingly feel."



Attempt to bring every man into a
personal relationship with God—this we must do

Winning Roman Catholics to Christ

By REV. FREDERICK A. SMITH

To the disappointment of some of our readers we have never felt called to attack the great, aggressive system of superstition and human dogma called the Roman Catholic Church. This has not been from fear but from the conviction that our Protestant readers are already aware of the errors of Rome, and any chance Catholic readers would be antagonized rather than converted by an attack upon the religion in which they were reared. . . . Now comes a constructive suggestion from an experienced missionary (Colombia, South America) who has seen the evil effects of the Romish system as we in the homeland have not. . . . A determined and prayerful effort to win our Catholic friends to Christ is in order and long overdue. . . . The WITNESS is open to well-written testimonies from former Catholics who have found peace and deliverance in Christ. We would also be pleased to publish articles on how to win Roman Catholics to Christ.—EDITOR.

WHILE on a missionary tour in the South Pacific District I was impressed with its great Roman Catholic population, both English and Spanish-speaking, including thousands of Mexican laborers and other immigrants. To me this presents a tremendous challenge for the evangelization of a soul-hungry people, verily a mission field in the homeland!

Away from the environment of family and from social and religious restrictions, many of these people are open and ready to hear new teachings. If The Christian and Missionary Alliance as a movement would make a tremendous, nationwide drive toward evangelizing immigrants such as Mexicans, Puerto Ricans, Hungarians and others, using laymen of our churches to do the task, surely there would be a gratifying harvest with a resultant spiritual stimulus to our movement.

While at the Glen Rocks Bible Conference in Canada I was told of a Hungarian woman who, discontented with her Roman Catholic religion, hungered for soul satisfaction. Her evangelical neighbors evidently thought they should leave her alone as to her religion, probably with the generally-prevailing thought that we should not bother those of

another faith and especially Roman Catholics, who seem so firm and dogmatic in their beliefs.

But an enthusiastic spiritist, evidently more fervent as a witness than our people, gave her literature and explained the teachings of spiritism. The result was she became a zealous follower of that false cult. She wrote her sister in Hungary about her new-found "light," and her sister not only accepted the teachings but began to propagate spiritist teachings in Hungary. So spiritism has these two (and perhaps many more) enthusiastic followers and witnesses, formerly Roman Catholics, because Christian neighbors failed to let their light shine and disobeyed Jesus' words: "*Ye shall be witnesses unto me.*"

The thirty-four million (perhaps this is an inflated figure) Roman Catholics in the United States, plus the millions in Canada, should present to any evangelical church a tremendous challenge! For the most part they are sincere religious folk, blindly following a superstitious, apostate system under which their souls are so in bondage that they fear to question the words or deeds of their dictatorial religious leaders.

On the surface they appear contented with their religious faith.

There is the passive reliance on the priest and the powerful system behind him. Also, the rites and ceremonies and the dazzling splendors of their church tend to soothe and dull the soul. But often deep inside there is the questioning mind and the hungry, thirsty soul. However, only by love and sympathy and a manifest interest in the individual can confidence be gained and the outer shell of resistance penetrated. The dark forebodings of the Catholic soul, fearful of the state after death, are then revealed.

If in THE ALLIANCE WITNESS (may God continue to bless this wonderful message) some practical suggestions were made as to how to meet them in a constructive manner, perhaps many of our pastors and people would catch the vision. Then through prayer a sympathetic interest would be born which would result in compassion for Roman Catholics, and the resulting passion to win them to Christ would surely be fruitful.

Of course, our people must understand that to deal with Roman Catholics arguments must be avoided (as to whether Mary had other children, and so forth). To win them, we must manifest a genuine love toward them by word and deed. Sometimes a visit to a sick or needy neighbor will break down the religious barrier; permission might be given to have prayer and Bible reading. If positive, rather than attacking, literature is used, and especially portions of Scripture, the sincere Catholic will often accept it gratefully and, reading it, will come to understand light and truth. With some we must use the Catholic version of the Scriptures. Many Roman Catholics have been brought

(Continued on page 19)

The 1957 Subscription Campaign

The results of the 1957 Subscription Campaign, held October 27–November 24, were of special interest because of the announced change in both the name and frequency of publication of the magazine. We are happy to report that the number of renewals received during the Campaign exceeded previous years. Several thousand subscriptions were received too late to be counted in the Campaign.

In this issue we name the churches sending in fifty-three or more subscriptions. Other lists will follow.

Any subscriptions sent in between this date and the end of the 1958 Campaign will be credited to a particular church *provided the church is identified at the time the subscriptions are received.*

Toledo, Ohio, W. F. Bryan	925
Chicago, Ill., A. W. Tozer	825
New York, N. Y., P. W. Reidhead, Jr.	501
Pittsburgh, Pa., K. C. Fraser	479
Indianapolis, Ind., R. R. Kauffman ..	421
Louisville, Ky., C. A. Epperson	413
Mansfield, Ohio, W. E. Allen	356
Ottawa, Ont., D. T. Anderson ..	355
Vancouver, B. C., W. H. Brooks	353
Edmonton, Alta., P. K. Currie	305
Pasadena, Calif., J. E. Davey	282
Akron, Ohio, P. A. Kenyon	266
Atlanta, Ga., C. H. Steinmann	261
White Plains, N. Y., G. M. Cathey ..	259
Orlando, Fla., R. W. Battles	253
Toronto, Ont., D. R. Shepson	241
Williamsport, Pa., B. Lesko	240
Pittsburgh, Pa., C. S. Bixler	212
York, Pa., C. D. Weidemann	205
Detroit, Mich., T. E. Thompson	205
St. Paul, Minn., C. J. Mason	202
Buffalo, N. Y., C. Droppa	188
Dayton, Ohio, C. R. Bennett	182
Cincinnati, Ohio, N. E. Fye	175
Aliquippa, Pa., O. A. Thompson ..	168
Toronto, Ont., L. L. Brooker	166
McKeesport, Pa., G. E. Davis	158
Syracuse, N. Y., D. A. Miller	157
Lima, Ohio, J. V. Nussbaum	156
Glendale, Calif., C. H. Erickson	155
SPBC, St. Paul, Minn., G. D. Strohm	155
Wadsworth, Ohio, R. M. Smith	155
Columbus, Ohio, S. Walker	153
Brownstown, Pa., R. M. Gray, Jr. ..	150
Brockton, Mass., R. W. Bailey	146
Houston, Tex., M. M. Eck	144
Windsor, Ont., C. E. Turner	143
Omaha, Nebr., R. R. Brown	143
New Castle, Pa., G. P. Jones, Sr.	143
Wyandotte, Mich., No Pastor	138
Wilmington, Del., J. L. Storzaker ...	136
Hamilton, Ont., W. Moreland, Jr. ...	129
Tacoma, Wash., O. M. Hoff	127
Owen Sound, Ont., G. R. Gray	125
Portland, Me., S. B. Harding	125
Monroe, Mich., D. C. Swaney	124
Asheville, N. C., W. M. Caston	124
Corning, N. Y., H. F. Straub	123
Franklin, Pa., H. A. Witherow	123
Nyack, N. Y., C. D. McKaig	122
Beaver Falls, Pa., F. P. Henry	122
Redlands, Calif., W. P. Kirk	120
Savannah, Ga., R. Mills Gray	120
Orrville, Ohio, W. D. Lindsey	120
Saskatoon, Sask., R. McIntyre	119
Mattoon, Ill., J. I. Somers	119

McAllen, Tex., A. Schellenberg	119
Meadville, Pa., C. F. Westover	118
Fairmont, W. Va., D. L. Dickinson ..	117
Cranford, N. J., G. A. Aitcheson	116
Warren, Ohio, D. B. Irvin	116
Brooklyn, N. Y., S. H. Topple	115
Oklahoma City, Okla., W. A. Pruett ..	115
Ellwood City, Pa., C. J. Peters	115
Akron, Ohio, H. L. Jackson	114
Toledo, Ohio, F. C. Isch	114
High Point, N. C., J. E. Nelson	113
Erie, Pa., E. S. Brinkman	113
Mount Vernon, N. Y., J. A. Gibbs ..	110
Wellsville, N. Y., S. O. Harris	110
Williamsport, Pa., R. S. Jarrett	110
Cleveland, Ohio, R. F. Haggerty ...	109
Jacksonville, Fla., M. J. Scripture ...	108
Minneapolis, Minn., L. A. Kim	108
Philadelphia, Pa., M. E. Nicholson ..	108
Spokane, Wash., E. F. Brownlee ...	107
Lawrence Park, Pa., R. E. Lithgow ..	104
Niagara Falls, Ont., W. G. Pyster ..	102
Sioux City, Ia., H. P. Voth	102
Altoona, Pa., D. J. Evans	102
Olean, N. Y., C. H. Kegerize	101
Philadelphia, Pa., R. L. Cole	101
Wenatchee, Wash., E. Montgomery ..	101
Scranton, Pa., W. S. Corbv	100
Washington, Pa., G. B. Morgan	100
Flint, Mich., No Pastor	98
Pontiac, Mich., G. J. Bersche	97
Tucson, Ariz., W. J. Foley	96
Hamilton, Ohio, R. J. Smith	96
Seattle, Wash., E. W. Homan	96
Lockport, N. Y., N. J. Brisco	96
Du Bois, Pa., G. Wishart	95
Bridgeport, Conn., R. G. Moore	94
Rochester, N. Y., G. V. Tingley	94
Ambridge, Pa., F. C. McFarland ...	94
Regina, Sask., J. F. Conner	93
Brookline, Mass., G. B. Decker	93
Columbus, Ohio, W. R. Hineman	91
Greensburg, Pa., F. L. Hartzfeld ...	91
Miami, Fla., No Pastor	90
Watertown, N. Y., T. A. Hayes	90
Dover, Ohio, C. D. Hefner	90
Santa Rosa, Calif., L. W. Heath	89
Columbus, Ohio, W. A. Thomas	89
Belleville, Ont., S. Palmer	88
Washington, D. C., H. A. Kinsinger	88
Morgantown, W. Va., H. E. Tropf ...	88
Royal Oak, Mich., D. D. Porter	87
Ravenna, Ohio, R. P. Turner	87
Winnipeg, Man., E. McVety	86
San Jose, Calif., H. S. Clingen	86
Miami, Fla., G. H. Keeney	86
Clearfield, Pa., E. Freeland	86
Akron, Ohio, C. J. Chrimes	85
Johnstown, Pa., C. M. Pennington ..	85
Akron, Ohio, C. M. Richards	84
Chilliwick, B. C., J. T. McNair	83
West Bridgewater, Pa., D. Andresen	83
Victoria, B. C., C. R. Alton	82
Tampa, Fla., J. Piper	82
Jamestown, N. Y., H. C. Hill	81
Dayton, Ohio, P. H. Courlas	81
Memphis, Tenn., C. C. Damron	81
Bellingham, Wash., R. R. Irwin	81
Dover, N. J., D. L. Steiner	80
Punxsutawney, Pa., D. L. Bowland ..	80
Compton, Calif., O. Mosenbocker ..	79
Lancaster, Pa., S. W. McCarvey	79
Lewistown, Pa., W. C. Neff	79
West Palm Beach, Fla., N. B. Penland	78
Ashland, Ohio, H. E. Hosch	77
Willow Grove, Pa., R. M. Creider ...	77

Montreal, Que., A. L. Martin	76
Elizabeth, N. J., H. J. Brittin	76
Mount Vernon, Ohio, H. A. Wiggins	76
Red Deer, Alta., W. G. Rose	74
Bowling Green, Ohio, C. Hunter	74
Stratford, Conn., M. J. Rupp	73
Baltimore, Md., P. A. Hokanson	73
Raleigh, N. C., C. E. Harrod	73
North Caldwell, N. J., W. C. Payne	72
Cleveland, Ohio, S. F. Porter	72
Brantford, Ont., G. A. Skitch	71
Peterborough, Ont., F. J. Sauvé	71
South Holland, Ill., F. B. Miller	71
Boone, Ia., No Pastor	71
San Diego, Calif., B. R. Lewis	70
Butler, Pa., C. R. Ellenberger	70
Harrisburg, Pa., J. S. Carew	70
Stockton, Calif., H. H. Larson	69
Nanty Glo, Pa., R. Y. Scott	69
SBC, San Francisco, Calif., P. S. Allen	68
Carlisle, Pa., W. J. Deardorff	68
Chester, Pa., J. O. Jones	68
Shamokin, Pa., G. S. Rawding	68
Durham, N. C., J. W. Dittmar	67
Pitman, N. J., J. O. Bubb	66
Greenville, Ohio, J. E. Larkin	66
Salem, Ore., R. K. Batchelor	66
Union City, Pa., C. Hughes	66
London, Ont., C. V. Freeman	65
Mountain Lake, Minn., I. W. Malm	65
Geneva, Ohio, H. B. Ferguson	65
Mechanicsburg, Pa., F. W. Fowler ..	65
Fresno, Calif., C. M. Measell	64
Manhattan Beach, Calif., K. A. John-	64
son	64
Poughkeepsie, N. Y., W. E. Ackerman	64
Rome, N. Y., G. B. Osborne	64
Tulsa, Okla., R. P. Wolfe	63
Birmingham, Ala., W. G. Sandell ...	62
Wadena, Minn., C. C. Hainlen	62
North Plainfield, N. J., W. C. May ..	62
Omaha, Nebr., J. O. Dahl	62
Albany, N. Y., Y. R. Kindberg	62
Corry, Pa., E. C. Docherty	62
Portsmouth, Va., A. V. Berkner	62
Manchester, N. H., L. H. Burns	61
Allentown, Pa., G. W. Welbourn ...	61
Denver, Colo., G. L. Showell	60
Wayne, Mich., H. W. May	59
Sawyerwood, Ohio, W. McCrady ...	59
Lincoln, Nebr., R. L. Williams	58
Niagara Falls, N. Y., W. D. Crunkilton	58
Charlotte, N. C., H. P. Williams ..	58
Oakland, Calif., O. L. Morrow	57
Atlanta, Ga., C. Drake	57
Salamanca, N. Y., C. A. Logue	57
Attleboro, Mass., No Pastor	56
Audubon, N. J., E. A. Mann	56
St. Petersburg, Fla., J. M. Strickland	55
Utica, N. Y., F. W. Spence	55
Moose Jaw, Sask., A. H. Orthner ...	54
Duluth, Minn., V. E. Gowdy	54
San Diego, Calif., C. H. Dale	54
Lake Worth, Fla., R. H. Mangham ..	54
Lincoln, Nebr., J. T. Cunningham ..	54
Washington, N. J., A. B. Corbin ...	54
Youngstown, Ohio, C. A. Denhart ...	54
Irvona, Pa., R. E. Ellenberger	54
Nadine, Pa., C. J. Bainer	54
Scranton, Pa., D. R. Jones	54
West Brownsville, Pa., J. P. Pugh ...	54
Shelton, Wash., F. M. Aldrich	54
Visalia, Calif., R. M. Stevens	53
Orlando, Fla., P. R. McDowell	53
Phillipsburg, N. J., L. Ohrum	53
Claridon, Ohio, P. E. Pope	53



DAVID R. ENLOW, Editor

AT HOME

Methodists set national evangelism conference: A national Methodist conference on evangelism will be held in Washington, D. C., next July 3-6 under the theme "To Tell God's News." Nearly 7,000 lay and clerical delegates are expected to attend the sessions.

Moody Chorale schedules summer tour: The Moody Chorale will travel through Europe as well as the British Isles this summer during their second concert tour abroad, according to Donald P. Hustad, director of the sacred music department at the Moody Bible Institute, Chicago. Dr. S. Maxwell Coder, dean of education, will accompany the choir as speaker.

New York called "most strategic" missionary area: Episcopal Bishop Horace W. B. Donegan, of New York, described the city with its more than 7,000,000 people as "the most strategic missionary area facing the church. This amazing and fascinating, complex city with its startling contrasts, with the most extraordinary cross section of the whole human race, presents the greatest challenge to our church today," he declared.

Report increase in rescue missions: The International Union of Gospel Missions now conducts 250 rescue missions in 164 cities of the United States, Great Britain, Japan, New Zealand, Australia and Jamaica, an increase of 25 during the last three years. These statistics were announced in Washington, D. C., by Rev. Herbert Eberhardt, superintendent of the Central Union Mission.

Ground broken for Lutheran laymen's headquarters: Ground was broken at St. Louis, Mo., for a \$400,000 headquarters building of the Lutheran Laymen's League, an affiliate of the Lutheran Church-Missouri Synod.

Canadian churches budgets boosted by campaign: Annual budgets of 435 churches in Canada were increased from \$8,849,276 last year to \$11,461,255 this year in the biggest Protestant stewardship campaign ever undertaken, officials of the Canadian Council of Churches reported at Toronto.

Methodists commission sixty new missionaries: Sixty new missionaries were added to the rolls of The Methodist

Church with the commissioning at Buck Hill Falls, Pa., of thirty-one women and twenty-nine men. Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board of Missions, charged the missionaries to "take the gospel of our Lord Jesus Christ unto all the world."

ABROAD

Fourth-century church discovered in Israel: Discovery of the oldest Christian church ever excavated in Israel was announced in Jerusalem by the Israeli Antiquities Department. It said the church was uncovered in the village of Shavei Sion on the Mediterranean coast. An inscription on one of its stones sets the date of construction of the basilica-type church during the reign of Constantine the Great in the fourth century.

PEOPLE SAY

Dr. Alan Walker, Australian evangelist: "In East Germany crowds gathered three hours before I was due to address them, and all the churches were hopelessly overcrowded. This shows that the church is much stronger under persecution than when things are easier."

Methodist Bishop Marshall R. Reed, of Detroit: "When a religious awakening is real, whether in the life of an individual or a community, there should be some tangible evidence of a transformed life. We have seen little evidence of repentance and a change of acting and thinking in this present so-called religious awakening."

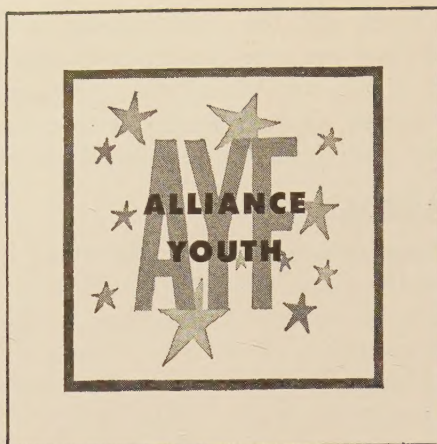
THE PRESS

Religious newswriters to meet in Washington: The 1958 convention of the Religious Newswriters Association will be held in Washington, D. C., April 20-22, Casper Nannes, president, announced. It will be the first time the association, which comprises men and women engaged in covering religious news for the secular press, has met in the nation's capital.

Southern Baptists release encyclopedia: A two-volume, 1,544-page *Encyclopedia of Southern Baptists* was officially released at Nashville, Tenn., by the Broadman Press of the denomination's Sunday School Board. More than three years in the making, the volumes are a comprehensive guide to Southern Baptist life, work, belief and heritage. They were compiled by 899 writers and 57 "area" editors.

ODDITIES IN THE NEWS

Pledge of \$250 in 1919 nets church \$750: A woman who pledged \$250 to Bellevue Baptist Church in Memphis, Tenn., in 1919 paid up with interest after thirty-nine years for a total of \$750. Dr. Robert G. Lee, pastor, said he received a check from the woman who had long ago moved to Oklahoma City. Her name was not disclosed. He said the check covered the pledge plus interest at 5 per cent for forty years.



WELDON B. BLACKFORD, Editor

AYF Conference in Puerto Rico

By WELDON B. BLACKFORD

On Christmas Eve at 10:30 I stepped aboard the huge four-motor plane at New York City's Idlewild Airport bound for the AYF youth conference in Puerto Rico. Six hours later I stepped off the plane at the beautiful, modern air terminal at San Juan.

I have never seen a more beautiful airport. The morning air was moist and warm with a temperature that was to climb to eighty degrees during the day. This was quite a contrast to the thirty-degree weather I had just left in New York.

Puerto Rico is an exotic land of palm trees, sugar cane and pineapple fields, and haystack-type mountains. Here is the blending of two worlds: the modern, commercial Americana and the landmarks and some customs of old Spain.

I spent Christmas Day with Rev. and Mrs. Emanuel A. Prentice and their son Paul. The Christmas dinner I enjoyed with these friends was something altogether new to me. Turkey was always the order of the day at our house, but goat fricassee was to be the order for this day. It was good!

Christmas in Puerto Rico had some of the aspects of Halloween season in the States. It was a common sight to see boys and girls dressed in homemade costumes, parading the streets. Here was a boy in a pair of bathing trunks, with the rest of his exposed body from head to toe smeared with a black grease. Another was dressed in old

clothes with tin cans suspended by strings draped over his body. Grotesque masks are worn during this season. These young people were supposed to represent the Wise Men coming from the East. Instead of giving gifts they were looking for gifts. When asked to perform they would sing and dance, and each one in the audience is required to give them two pennies.

Christmas carols in Puerto Rico were different from any I had ever heard. Many were the same carols we sing in the States, but they also had some which were truly Spanish. As we drove through the towns we would see groups lounging in front of a house, singing carols which carried the rhythmic beat of a Spanish melody.

Christmas in Puerto Rico was enjoyed principally because of the warm Christian fellowship of the AYFers on this island. There was something different about these young people. They seemed to be untouched with the curse of a fast, have-it-all, mixed-up generation of youth. God gave me a great love for the AYFers of this land and blessed our days of spiritual ministry with them.

Approximately two hundred young people gathered that first evening, with fifty or so staying overnight during the conference. Many who worked during the day drove to the meeting at night. The conference program consisted of Bible studies and seminars in the morn-

ing, recreation in the afternoon and the evangelistic service at night, with fellowship time after the evening service. I always spoke through an interpreter.

There were several things which caught my attention. First, I was deeply impressed with the singing. AYFers in Puerto Rico love to sing, and they do a lot of it. There was a choir practice period in the morning during which time the girls would rehearse their parts in one area and the boys in another area. After fifteen or twenty minutes they would come together. What singing!

Secondly, I noticed that the youth leaders and pastors are vitally interested in the AYF program and are really a part of it. Several churches had ordered the AYF Calendar, and several had carried out very successful National AYF Sunday and Youth Week programs. I was also impressed with the spiritual leadership of Arcadio Natal, the president of the AYF work in Puerto Rico.

God is working in the lives of our Alliance youth in Puerto Rico. They are a part of our national youth program and are seeking to cooperate with it in every way.

Your AYF may find it well worthwhile to correspond with the AYF in Puerto Rico. We would be pleased to put you in contact with pastors and churches on the island who would be glad to exchange material with you regarding the AYF ministry.

Is It True?

This is what one writer said about youth:

"Our youth now love luxury. They have bad manners, contempt for authority; they show disrespect for elders, and love to chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when the elders enter the room. They contradict their parents, chatter before company, gobble up their food and tyrannize their teachers."

Is it true? It was said by Socrates in 400 B.C.

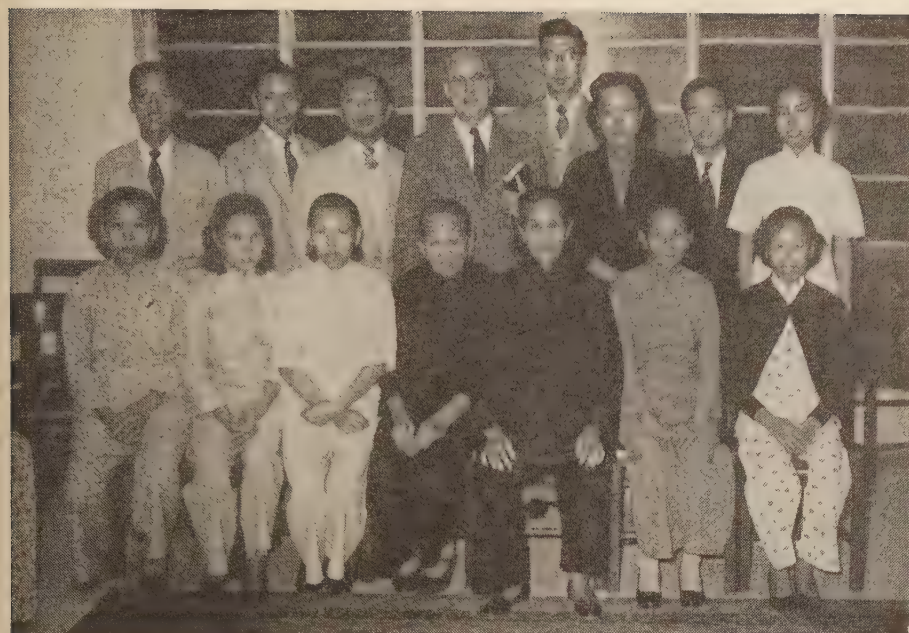
AYF Reading Plan

March 2-8

A chapter a day: Joshua 1 through 7.

March 9-15

A chapter a day: Romans 1 through 7.



J. BECHTEL

Newly baptized Christians in Squatter Town, Hong Kong, with pastors and workers

Marvels of God's Grace in Hong Kong

By MRS. JOHN BECHTEL

IN HONG KONG there are wonderful opportunities for service on every hand. We rejoice particularly in the growth and ministry of the Kowloon Tong Church. Sometimes when conversing over a cup of tea and reflecting upon the marvels of God's grace in the lives of its members, we must admit that what has taken place seems unbelievable.

In 1940 when a small group of Christians began to meet in a garage none of us could visualize what the result would be. At that time Dr. A. C. Snead visited Hong Kong. He recently has written, "In the fall of 1940, during the Mission conference of our South China field, held in Kowloon, Rev. John Bechtel told me of the burden of his heart for the winning of souls and the establishing of a church in our work in Kowloon. At the close of the conference I left by plane for Chungking, then the capital of China, thence to Lanchow, Kansu, to spend a few weeks in our West China-Tibetan Border Mission. Upon my return to Kowloon Brother Bechtel told me with joy that they had secured the use of a garage and fitted it for gospel serv-

ices which were being held regularly. I preached in this garage-chapel the following Sunday before leaving for Indo-China."

The church flourished even under the handicaps imposed by the Japanese occupation. The number of those attending increased so that the garage could no longer accommodate the services and they had to be transferred to the assembly room of the Kowloon Tong school. The principal, a member of the church, arranged for this.

In 1949 Dr. Snead again was in Hong Kong and spoke at the groundbreaking ceremonies for the church building. The beautiful and commodious church building was completed and dedicated in 1954. That same year Mr. David Hoh was invited to be pastor. On December 14, 1957, Mr. Hoh was ordained in a special service. This was the first ordination service ever held in the Kowloon Tong Church. Mr. H. I. Leung, chairman of the church committee, was leader of this service and the members of the ordination committee were Rev. John Bechtel, Rev. P. H. Bartel, Rev. R. J. Birkey, Rev.

Torrey Cheng, Dr. W. C. Newbern, Rev. Robert Patterson, Rev. A. M. Tse and Rev. Joseph Yau.

Always it is a delight to see evidence of spiritual advance as members of this vigorous church take new ground in the Lord. For instance, one of the young people came to me last evening and said, "I would like to borrow a book on the Holy Spirit." I went to the bookcase and returned with Dr. A. B. Simpson's book, *The Holy Spirit or Power from on High*. He looked at the book a moment and then with a smile said: "Oh, I already have that one. I would like to have a different one." His father is a Christian but his mother is not. When I inquired about his mother, he replied: "I think she will soon become a Christian. She joins us in family prayers every morning."

One of our ladies who is very ill in the hospital is a great blessing to the other patients. She has led two of them to a real knowledge and acceptance of Christ. When we called on her the other day the little Chinese girl in the next bed was bright and smiling in spite of the fact that she was suffering. Then we found the secret of her winsome smile. While she has been in the hospital the girl has learned to sing a hymn and pray a simple prayer. Our friend from the church has a plastic motto on the table by her bed and this has opened the way for her to testify to the little girl and others about Christ. And all this while she is suffering from a condition pronounced by the hospital doctors as incurable.

The weekly women's prayer meeting delights our hearts. There are never more than ten present, but there is power and intercession in the presence of God. Two or three of the ladies meet several mornings a week also. We are so glad that they have found out the importance and the power of prayer.

We have a very fine senior young people's group and a large junior group numbering over a hundred. The junior group is made up chiefly of children from the Alliance primary school. We thank God for them and ask your prayers that they may be fed and nourished in the Word of God. Last week the junior young people's group held its first



J. BECHTEL

Rev. David Hoh, recently ordained pastor of the Kowloon Tong Church, Hong Kong

meeting for the inauguration of officers. We attended and Mr. Bechtel spoke briefly on the importance of letting Christ's light shine through them.

We have started a Christian club in the primary school. The Lord has wonderfully provided a full-time worker for the school. She not only has charge of the religious teaching and gospel preaching in the school, but she works through the children to their homes. We especially need prayer that the parents will find Christ as Saviour.

One of the graduates from the primary school in last year's class showed us that God is really working in the hearts of the children. Because of financial difficulties, her parents wanted to send her young brother to a school which is not Christian. She pleaded with her parents: "Don't send him there. I can work and earn money so that he can go to the Alliance primary school." She is working in our school now during the morning and attending high school at night. She found the Lord Jesus Christ in our school and realizes how important it is for

her brother to be under the influence of the gospel. Pray for this brother and sister, and that the church soon may be in position to build a high school.

Mr. Bechtel is still teaching in Ling Ying College, where he has been the religious instructor for eleven years. Here and there he meets a graduate of the school who is now serving the Lord. Recently at a Thanksgiving meeting one of the young men seated at our table seemed to be very familiar. He was introduced to us as the new preacher in one of the churches in Hong Kong. As he stepped toward us he said, "Do you remember me, Teacher?" He had studied Religious Knowledge in Ling Ying College. Since then he has attended a seminary and is now a preacher.

Teaching Christ in the schools in Hong Kong offers a great opportunity to missionaries. In fact some societies are sending missionaries just to teach Religious Knowledge in private schools. This is an optional subject that brings credit in the government examinations; therefore most students take this subject. It affords a wonderful opportunity for an evangelical missionary to present Christ to Chinese students.

The Monday night serviceman's fellowship group, which continues to meet after many years, is a blessing both to the boys and to us. Like all work among servicemen, there are "ups and downs" as far as attendance is concerned. Just before last summer it looked as though we

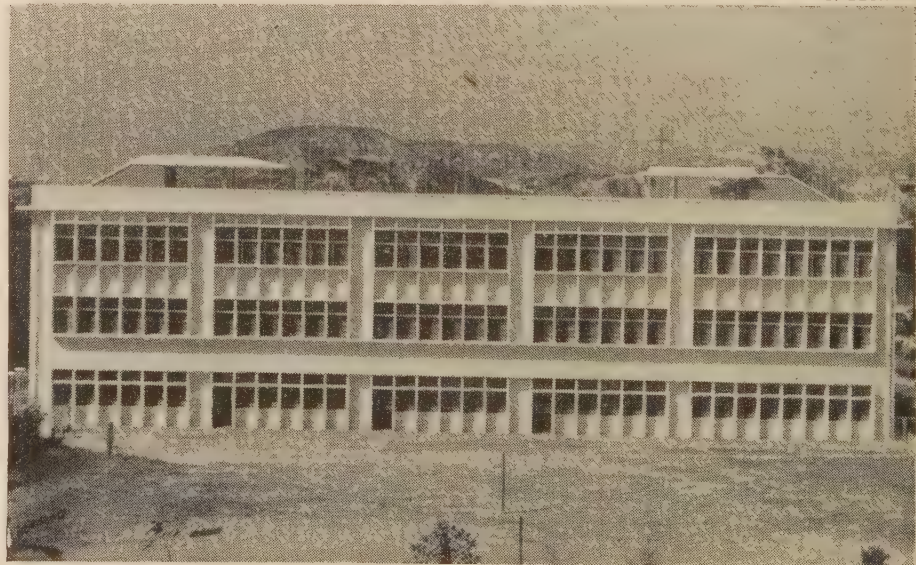
would have to close down, but a new outfit was sent to Hong Kong, and among the new troops was a number interested in having Christian fellowship. Last week several unsaved boys were present.

Several of the lads who attended meetings in the past are now serving the Lord in their homeland as well as on the foreign fields. Two weeks ago we had a very precious meeting. We all felt that it had been good for us to have been there in His presence. The Lord knows just how to lead, and our hearts are very humble before Him. It is this kind of meeting that makes missionary work worthwhile. Gatherings with one or two or three—and the Lord. Sometimes the boys linger behind or call us on the telephone because their hearts are hungry. "Ye shall . . . find me, when ye shall search for me with all your heart" (A.S.V.). Praise God for a seeking Saviour.

Recently we have begun what is called the Chinese Children's Prayer League. Its aim is to teach children to pray. We have seen what a testimony prayer can be in a heathen home. When a Chinese child prays before eating rice, not only does he receive blessing as he recognizes the provision of our Heavenly Father, but his praying has an effect upon other members of the family. We are endeavoring to help Chinese children to be able to join the psalmist in saying: "Evening, and morning, and at noon, will I pray" (Psa. 55:17). We request your prayers on behalf of this venture. ♦ ♦ ♦

The Alliance Primary School, built and conducted by the Kowloon Tong Alliance Church

J. BECHTEL



French West Africa

French West Africa is continuing to suffer missionary casualties because of serious illnesses, the latest to come home being the Gardners. The Berthals have not been able to return to the field because Mrs. Berthalon has not received medical clearance. Mrs. Nathan Ost is very weak in body. Others still on the field are incapacitated, partially or fully.

Congo

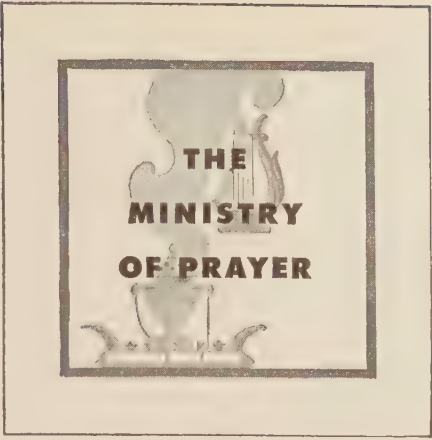
On December 13 a violent flood at Kinkonzi swept away one of the Bible institute buildings which had just been enlarged. The site had been used for decades but this flood was higher than any in record. It washed out a seventy-foot bridge on the Mission station, as well as a bridge on the main road just off the station. The roof of a five-family house was blown away by unprecedented winds and a wall collapsed in another five-family dormitory. Pray that funds will permit an immediate restoration of these facilities.

Viet Nam

Praise the Lord for the large sum recently received towards the support of the sixty-three students now attending the Tourane Bible School. Prayer is now asked for a revival among the students. . . . Pray for the Cantho church as its members plan and work toward opening three new churches. The pastor, Mr. Phai, has been training a witness band to help with this advance.

Thailand

Rev. and Mrs. Richard Tompkins are planning their first concentrated effort among leprosy patients in the village of Ban Dong. Land and posts have been given for a shelter for the clinic to be built by the patients. Pray that the Lord will enable the Tompkins to make many contacts in giving forth the gospel in this strategic location. Leprosy medicine is always accompanied with a clear witness to the Lord. . . . In Koke Sa-at, Yasothon Province, the church (established as a result of leprosy work) is becoming concerned about the children's spiritual welfare and is working toward opening a Christian day school. This would mean the children would not have to pay homage to Buddha in the public school. There are, however, many obstacles to the believers' faith. . . . Boondang, a young lady who is an alert, witnessing Christian in Ubon Province (see ALLIANCE WEEKLY, August 28, 1957), and Miss Stella Ratzloff have had a very fruitful ministry in the little market town of Ba Dieu in northern Ubon. Three women have prayed the penitent's prayer, the first fruits ever gathered there. Others, both men and women, are deeply interested. Now that the break has been made, pray for the establishment of a church at Ba Dieu which has long been the focus of the prayers of the churches at both Koke Sa-at and Nong Kae. The magis-



trate of Ba Dieu is mentally persuaded of the truth; pray earnestly for deep Holy Ghost conviction of his heart.

Colombia

Rev. and Mrs. O. W. Jacobson have had to leave their ministry in the Bible school at Armenia and return to the States on an emergency furlough due to his heart condition. Pray for him.

Chile

This is the season when a number of itineraries are made among the islands of Chiloé by means of the gospel launch. Pray that the contacts made and the meetings conducted will mean a growth in grace of those who already know the Lord Jesus Christ, and also the salvation of many benighted people. Also pray that God will protect the workers traveling in those dangerous waters. . . . Pray regularly for the tent campaigns being conducted in different parts of the field. Three tents are in use during the short summer season—one in the north, one in the south and one in the islands off Chiloé. This has always been an effective means of evangelizing, for many who would never enter church will attend these tent meetings. Pray that God will save many and that the churches and pastors who are coöperating in the campaigns will receive a new vision of winning their countrymen to Christ.

Argentina

It is the desire of the Mission to purchase a building to be used as the girls' dormitory and the missionary residence in connection with the Bible institute in Buenos Aires. At this time no funds are available for this need, but the presently rented building must be vacated soon. . . . Tent campaigns are being conducted in Argentina, too. Praise God for the results in several places; pray for others where the enemy is manifestly hindering.

Peru

Rev. Fred Kowalchuk reports great blessing and victory in the new work opened at Iquitos, the jungle capital of Peru. Men and women are being saved. Pray especially for funds for the purchase of a lot in the center of the city for a church building. . . . Rev. K. W.

Opperman reports unusual blessing and progress in the new congregation in Lima. Here too prayer is requested for the financial need, since it is essential that this new congregation have their own church. At present they are in a rented building.

Near East

The national workers in Syria and Jordan are in the process of assuming full administrative responsibilities for the work. Constitutions have been ratified and will be registered with the governments. As soon as the necessary legal requirements are fulfilled the national brethren will assume full responsibility for the work in those areas. Pray that God will give them wisdom and that they will be led by the Holy Spirit.

Indonesia

This is a critical time for both missionaries and the national church. Pray especially that the missionaries may continue to work unhindered and that wisdom, guidance and grace may be given of the Lord to each one. . . . Pray that the advertisement placed for the first time in the Djakarta and Bandung papers for the Light of Life Correspondence Course will be the means of opening thousands of hearts to the gospel. . . . Pray for the three Alliance Bible schools in Indonesia: at Balai Sepuak in West Kalimantan, at Long Bia in East Kalimantan, and at Makassar, Celebes. Progress is being made in raising the academic standards of the schools, but pray that the students will see that preparedness in the spiritual graces is even more vital to the success of their ministry.

Philippine Islands

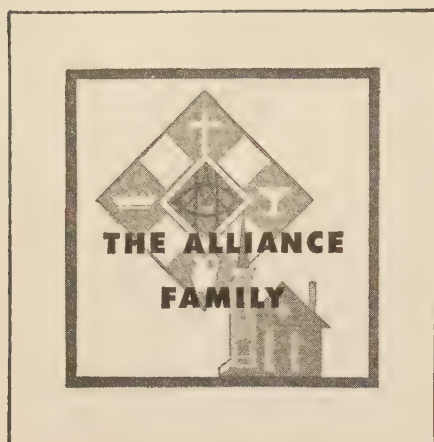
Pray for the money urgently needed for construction of a church in the great metropolis of Manila. Scores of thousands of college students from all over the Philippines come here. Meetings held in the parlor of the home of Rev. and Mrs. E. F. Gulbranson are completely crowded out almost entirely with college students eager to feast on God's Word. Gifts for this project may be sent to the Treasurer, 260 West 44th St., New York 36, N. Y., marked "Manila Church Building."

Schools for Missionaries' Children

Pray for the health of our teachers and school parents as well as of the students. Over two hundred boys and girls are enrolled in our schools on the mission fields. Prayer is also requested for spiritual victory and blessing in all of these schools.

Missionaries on Furlough

Prayer is requested for Miss Yvonne Heiden, Miss Irene Ficke and other missionaries on furlough who are in need of a divine touch for the healing of their bodies. Prayer is also requested for the missionaries now engaged in the spring conventions. Pray that the Lord will anoint them for these deputational ministries.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Misses F. Louise Cox and Catherine Gratz sailed from New York on January 30, returning to French West Africa. Miss Cox will teach in the Bible school at Ntoroso, while Miss Gratz will be stationed in the girls' Bible school at Baro.

Rev. and Mrs. P. Floyd Gibbs and children, Esther and Philip, sailed from San Francisco on February 10, returning to the Philippines. They will work among the Tausug Moros, Sulu. Mrs. Gibbs is the daughter of Rev. and Mrs. I. R. Stebbins, of Viet Nam.

On Furlough

Rev. and Mrs. Paul C. Haagen and children, Ada, Alice and John, arrived in New York on February 3 from India. They were stationed at Dholka, Gujarat.

Rev. and Mrs. Oscar J. Jacobson arrived in Miami February 4 by plane from Colombia for their third furlough. Their sons, David and Alvin, are remaining at the Academy in Quito until the close of the school year.

The New Generation

To *Rev. and Mrs. Georges Bertholon*, France, on furlough from French West Africa, a son, Marc, on January 5.

To *Rev. and Mrs. Gail G. Ingwersen*, Lincoln, Nebr., a son, Timothy Bruce, on December 19, 1957.

To *Rev. and Mrs. John Kozy*, Charlottesville, Va., a daughter, Karen Sue, on January 26.

To *Mr. and Mrs. Fred Henzler*, Malvern, Pa., a daughter, Marie Ann, on January 27.

With the Lord

Rev. N. H. Kroeker, of Chatham, Ont., Canada, went to be with the Lord on January 15 at the age of thirty-seven. After graduating from Western Canadian Bible College, Mr. Kroeker served churches in Hopeville, Hamilton and Chatham, Ont. Mr. Kroeker is survived by his wife, Evelyn, and two sons, Kenneth Wayne and Richard Neale.

Word has just been received of the

death in November of *Mrs. Mary A. Weiss*, widow of the late Rev. Ferdinand Weiss. She was ninety-nine years old. Her husband served churches in North Carolina, and was state superintendent at the time of his death in 1911.

Rev. Alton T. Sugden, of Sterrettania, Pa., died of a heart attack on January 17 at the age of forty-two. A successful businessman, Mr. Sugden was ordained to the ministry in 1954 and faithfully served two churches simultaneously, Sterrettania and Francis, Pa. Mr. Sugden is survived by his wife, Genevieve; a son, Ronald and a daughter, Rebecca.

Tiffin Congregation Organized

K. W. Webber, pastor of The Christian and Missionary Alliance Church of Tiffin, Ohio, writes that the congregation was organized on January 26. Rev. D. N. Clark, District Superintendent, was present and ministered throughout the day. God has blessed this congregation, and a sacrificial offering of \$1,300 for missions has been pledged.

Pastoral Transfers and Appointments

Rev. J. F. Hays, Wabash, Ind.

Rev. C. N. Hutchinson, Hood River, Ore.

Harold Irish, Assistant Pastor, Portsmouth, Va.

Rev. Elmer Murdoch, Assistant Pastor, Toledo, Ohio.

Rev. A. C. Motes, Aberdeen, Wash.

Rev. R. L. Staley, Retiral.

Rev. J. F. Wagner, Majenica, Ind.

Arnold John Johnson, Warwick, R. I.

Scripture Text Calendars Wanted

The missionary prayer groups of the Binghamton, N. Y., and Harrison, N. J., churches thank all those who sent Scripture Text Calendars to them last year. More than sixty-one books on the life of Christ in picture were made and

given to missionaries for use on the mission fields.

Please send your old Scripture Text Calendars to Mrs. Henry T. Roe, 104 Leroy St., Binghamton, N. Y., or Mrs. G. H. Little, 529 Central Ave., Harrison, N. J.



Pittsburgh's Missionary Convention

The sixty-fourth Bible and missionary convention conducted by The Christian and Missionary Alliance, North Side, Pittsburgh, Pa., will be held March 9-16.

Services will be held all day daily in Carnegie Hall, East Ohio and Federal Streets. Dr. Kenneth C. Fraser, pastor, will be in charge.

Speakers this year include Dr. H. L. Turner, Dr. and Mrs. V. R. Edman, Dr. Vance Havner, Dr. H. H. Savage, Rev. D. C. Kopp and Rev. H. J. Sutton.

Missionaries participating will be Rev. C. S. Constance, C. & M. A. Secretary for Latin America, Africa and the Near East; Mrs. S. G. Barnes, Argentina, and Rev. A. Paul McGarvey, Japan.

Music will be furnished by J. Stratton Shufelt, Bill Carle and the Christian Couriers Male Quartet.

For reservations in hotels, motels or homes, and for programs, please contact Rev. Ralph E. Godwin, 709 Union Ave., Pittsburgh 12, Pa.



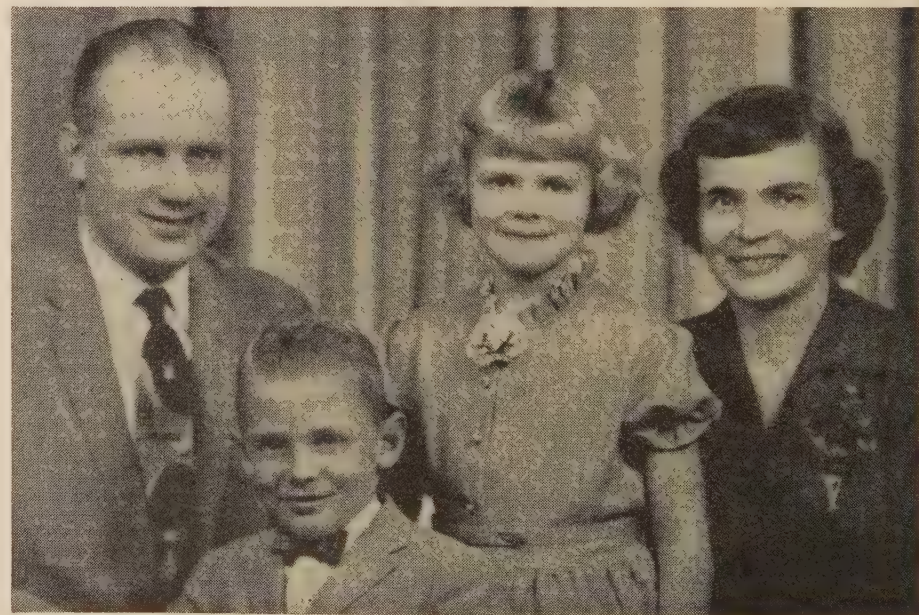
Catherine Gratz



F. Louise Cox

French West Africa

Rev. and Mrs. Floyd Gibbs and family, Philippine Islands



Letters

Shocked at Cover

For some time I've enjoyed and fed my soul on the lovely words of truth within the Alliance papers. I do truly enjoy them and am grateful for such truths in this day. But was *shocked* at the picture on this week's cover (Jan. 29). Isn't it bad enough that worldly papers are so brazen and that we can't go anywhere without being shamed by near nude and immodest dressing of the world, without the clean, pure Christian papers becoming so foul?

I think you have hurt and displeased our dear Father by allowing such a picture on His gospel message. . . . Please don't let such a picture appear on our dear paper again.—MRS. E. R. PAYNE, *Berkeley Springs, W. Va.*

• We are sorry and very much surprised that anyone should take offense at our cover picture, which was that of a very young man of the Bahnar Tribe of Viet Nam.

The editorial staff saw in the picture only a strikingly handsome and intelligent boy, representative of thousands for whom Christ died. The picture was sent to us by a missionary who is devoting his life to the task of winning such youth to Jesus Christ.—EDITOR.

"Leaven" Objected To

I like the new ALLIANCE WITNESS very much and wish to congratulate you on what impresses me as being a definite sign of progress.

I regret that I cannot agree with my good friend Forrest Aldrich on his interpretation of the leaven (January 31). I think that if he had remembered to read First Corinthians 5:6-8, especially the phrase "as ye are unleavened," he might have decided that the traditional pre-millennial interpretation of this parable is right after all.—REV. HERMAN H. HAZLETT, *Dean, Simpson Bible College, San Francisco, Calif.*

I have just finished reading the article by Rev. F. M. Aldrich. It seems to me that he has been permeated by that leaven.

Brother Aldrich has confused the fact that real, born-again believers are in the world, yet not of the world, and kept from its control (John 17:15), while the visible church is permeated with the leaven that can only be killed by fire. Bread with leaven in it must be baked with fire, else the bread is a mass of corruption.

To ascribe leaven to the Holy Spirit is blasphemy. God never uses an evil thing that way, as the Holy Ghost in nowise will corrupt anyone; but leaven certainly has corrupted the church (visible) today.

He has gone back to the old Methodist doctrine from which Dr. Simpson set the Alliance free, and now this brother tries to lead us back to it again. Please note he writes as follows: "It is obvious that the leaven in this parable (Matt. 13:33)

does not represent evil and false doctrine," whereas in the volume of the Book it teaches that leaven does stand for false doctrine; also that Woman in Scripture is not permitted to deal with doctrine; "meal" stands for sound doctrine. Zechariah 5:5-11 might be considered also.

I am only a layman and do not have the gift of preaching, but I sat under Dr. Simpson and Messrs. Funk, Gray, F. B. Meyer, Robertson of Glasgow, Scotland, and also C. I. Scofield, and was so rooted and grounded in sound doctrine that when I see articles such as Brother Aldrich has written I cannot help protesting.

I praise God for sparing me and giving me His saving health and strength and eyesight. I am now in my eighty-sixth year, waiting for our Lord to come as He has promised. I still continue as a witness of these things and help to keep sound doctrine in these days of apostasy.—ALFRED L. BEST, *Monterey, Calif.*

I wonder why it is that you learned men make such hard work of explaining a simple passage of Scripture. Perhaps your very learning places you so far above the simple things that you find them hard to understand.

Aside from the fact that leaven is a

type of sin there are three points in this parable which seem very clear to me.

First, Mr. Aldrich refers to the woman as the church. This cannot be because the church is not a woman but a virgin. However, the professing church, being married to the world, might well be designated as a woman.

Second, the woman *hid* the leaven. God has nothing to hide but the devil is always trying to cover up his dirty work.

Third, the leaven has not already permeated the whole but is left *until*—which will not be until the true church is ruptured.—F. J. FARGO, *Elmira, N. Y.*

Nourished through Articles

For some time I have been receiving heavenly blessings from the Holy Spirit as I read the articles which He writes through you. This morning my wife and I were reading your article ("The Christian's Witness to the World," Jan. 1). Your insight into the predicament of the church of today is penetratingly true. So much activity and sentimentalism on the circumference—and so little life at the core; busy but not holy; sincere but not sure; broad, with no depth; tolerant and compatible, with no transforming power.—REV. H. B. JOHNSON, *Wooster, Ohio.*

NYACK MISSIONARY COLLEGE

announces

THE SPRING TOURS

THE NYACK MISSIONAIRES

Ladies' trio, male quartet, trumpet trio . . . with special arrangements, testimonies . . . accent on evangelism and the Fourfold Gospel . . .

Directed by REV. BRADFORD N. HESS

March 20—Richmond, Va. . . 7:30 P.M.
March 21—Durham, N. C. . . 7:30 P.M.
March 22—Greensboro, N. C. 7:45 P.M.
March 23—Winston-Salem, N. C.

.....11:00 A.M.
March 23—Asheville, N. C. . 7:30 P.M.
March 24—Greenville, S. C. . 7:30 P.M.
March 25—Chattanooga, Tenn. 7:30 P.M.
March 26—Atlanta, Ga. . . . 7:30 P.M.
March 27—Gainesville, Fla. . 7:30 P.M.
March 28—Ormond Beach, Fla. 7:30 P.M.
March 29—Lakeworth, Fla. . 7:30 P.M.
March 30—Miami, Fla.

(Gospel Tab.) . . .11:00 A.M.
(Central) 7:30 P.M.

March 31—(Central) 7:30 P.M.
April 1—Fort Myers, Fla. . . 7:45 P.M.
April 2—St. Petersburg, Fla. . 7:30 P.M.
April 3—Orlando, Fla. 7:30 P.M.
April 4—Jacksonville, Fla. . . 7:45 P.M.
April 5—Savannah, Ga. 7:30 P.M.
April 6—Charlotte, N. C. . . . 8:00 P.M.
April 6—High Point, N. C. . . 7:30 P.M.

April 7—Portsmouth, Va. 7:30 P.M.
April 8—York, Pa. 7:30 P.M.

MISSIONARY CRUSADERS

Missionary sons and daughters . . . presenting dialogue, music, testimonies and song . . . accent on missions . . .

Directed by REV. JOHN F. TAYLOR

March 27—Scranton, Pa.
(Green Ridge) . . . 7:30 P.M.
March 28—Syracuse, N. Y. . . 7:30 P.M.
March 29—Rochester, N. Y.
(YFC) 7:30 P.M.

March 30—Niagara Falls, N. Y.
.....11:00 A.M.
March 30—Hamilton, Canada . 7:00 P.M.
March 31—Toronto, Canada

(Peoples Church) . 7:30 P.M.
April 1—Oshawa, Canada . . 7:30 P.M.
April 2—Montreal, Canada . . 8:00 P.M.
April 3—Burlington, Vt. . . . 7:30 P.M.
April 4—Portland, Me. 7:30 P.M.

April 5—Boston, Mass., Youthtime
Park St. Church . . 7:30 P.M.
April 6—Worcester, Mass. . . .10:30 A.M.
April 6—Brockton, Mass. . . . 7:00 P.M.
April 7—Greenfield, Mass. . . 7:30 P.M.
April 8—Bridgeport, Conn. . . 8:00 P.M.

For further information consult the C. & M. A. pastor in the city

Sunday

MATTHEW 5:1-24 (verse 13).

Character is not a cold and ethical quality; but it has a beneficent influence. . . . The salt is the figure of our silent influence, that which does not express itself in action but spreads as a sweetening and conserving influence through human society. A very large part of our influence is unconscious and intangible, forces that are held in solution and yet that hold together the family, the church and the whole social economy. True godliness is such salt, and for the sake of the saints of God the world is saved from utter destruction.—A. B. SIMPSON.

Monday

MARK 12:18-34 (verse 31).

Getting straight with God will make you straight with your next door neighbor. The bother is that so much of our religion is of the pendulum kind; it swings this way and that but, unlike a good clock, doesn't keep the balance true. God is love. Love is a flame. It reaches quietly, but subtly, effectively, up through the whole life; and outside, too.—S. D. GORDON.

Tuesday

PSALM 8 (verse 2).

The work that is done in love loses half its tedium and difficulty. It is as with a stone, which in the air and on dry ground we strain at but cannot stir. Flood the field where it lies, bury the block beneath the rising water; and now, when its head is submerged, bend to the work. Put your strength to it. Ah, it moves, rises from its bed, rolls on before your arm. . . . Let love be present in the heart, and . . . "God ordaineth strength."—THOMAS GUTHRIE.

Wednesday

EXODUS 21:1-11 (verse 5).

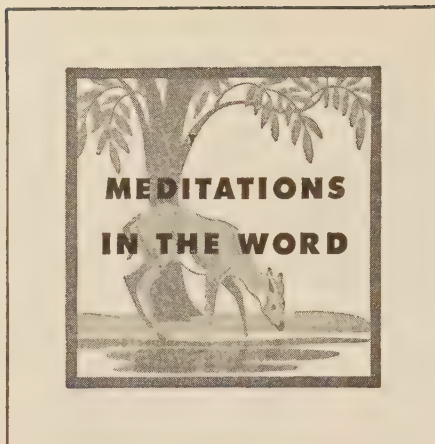
*By hand unseen
This soul was led,
Into the place of pain;
So strange it seemed,
That this must be
God's path, to joy and gain.
And yet, I learned
Within the fire
How precious He can be
Unto the soul
That walks alone,
That will not go out free.*

—SELECTED.

Thursday

GENESIS 5:22-32 (verse 29).

In Bible times, as is present-day Oriental custom, parents gave their children names which were significant. Lamech, Noah's father, was hopeful that his young son would be of such a character as to bring to his parents rest and comfort instead of trouble, worry and sorrow. History proved that he was rightly named, for Noah, like his grandfather Enoch, "walked with God." Probably Lamech and "Mrs. Lamech" had much to do with such a walk by their personal supervision, training and example.—PAMELL.



Edited by EDITH M. BEYERLE

Friday

2 CORINTHIANS 6 (verse 10).

May heaven forgive me for the times when I think myself poor! Then I am poor indeed when I ignore my abounding wealth. Riches of inspiring tasks whose monotony even is fruitful. Riches of kindly opportunity for all I would do or be. Riches of love, hidden treasures that beg to be discovered. Riches of prayer, riches of thought, riches of speech, paltry investments that yield a marvelous increase.—AMOS WELLS.

Saturday

2 TIMOTHY 2 (verse 19).

There be many Christians most like unto young sailors, who think the shore and the whole land doth move, when the ship and they themselves are moved. Just so, not a few do imagine that God moveth and saileth and changeth places, because their giddy souls are under sail, and subject to alteration, to ebbing and flowing. But "the foundation of God standeth sure."—SAMUEL RUTHERFORD, 1637.

Sunday

MATTHEW 5:25-48 (verse 44).

The last ten verses of the fifth chapter of Matthew reach a height which the Old Testament had not dreamed of. . . . The law of Moses had nothing to correspond with the sublime ethics of the forty-fourth verse: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This is the high plane of the fifth beatitude, "Blessed are the merciful: for they shall obtain mercy." It is more than righteousness; it is divine love.—A. B. SIMPSON.

Monday

HEBREWS 4 (verse 15).

Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and thus to find lingering fragrance and hidden strength in the re-

membrance of Him as . . . bearing grief with us.—ALEXANDER MACLAREN.

Tuesday

PSALM 9 (verse 10).

Faith is an intelligent grace; though there can be knowledge without faith, yet there can be no faith without knowledge. One calls it quick-sighted faith. Knowledge must carry the torch before faith. . . . "For I know whom I have believed." As in Paul's conversion a light from heaven "shined round about him" . . . so before faith is wrought God shines in with a light upon the understanding.—THOMAS WATSON.

Wednesday

1 TIMOTHY 4 (verse 10).

*Go, labor on; spend, and be spent—
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?*

*Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee
not;
The Master praises,—what are men?*

*Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon thou shalt hear the Bridegroom's
voice,
The midnight peal, "Behold, I come."
—HORATIUS BONAR.*

Thursday

GENESIS 6:1-7 (verse 2).

Whether this Scripture be taken to mean angelic beings (Job 1:6) or descendants of Seth (the more probable; cf. Mark 12:25), it illustrates the fact of possible rebellion against God's laws being fundamental in all created beings. How many tragic marriages today could be avoided if real Christians heeded God's admonition of Second Corinthians 6:14 and allowed Him to choose their life companions. All rebellion is the result of that which Satan manifested and introduced, as recorded in Isaiah 14:12 and Ezekiel 28.—PAMELL.

Friday

PSALM 38 (verse 9).

The desires He creates in the heart are for spiritual, eternal qualities rather than material things. Therefore, while we tarry here the hunger and thirst are insatiable. The desire for God becomes an obsession—holy and mystical. The new man hungers and longs for completion. He longs to find adequate fields for expression of hidden, spiritual awakenings and discoveries in this new life.—JOHN WRIGHT FOLLETTE.

Saturday

GALATIANS 2:15-21 (verse 20).

Sit at the foot of His cross and say each time with deeper appreciation: He loved me, He gave Himself for me. Do not think of your love for Him, but think of His love for you. Be on the alert to detect His love in daily providence and trifles. If you cannot detect it, dare still to believe it. Ask the Holy Spirit to breathe His love into your heart.—F. B. MEYER.

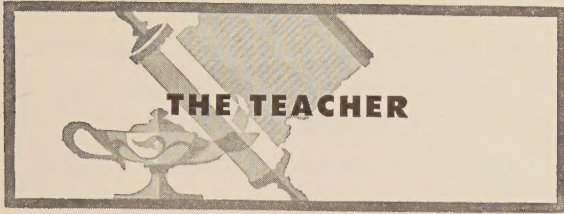
SUNDAY SCHOOL LESSON—MARCH 9, 1958

The Church Confronts Society

Matthew 5:13-16; 1 Thessalonians 5:4-8; James 2:14-17

DEVOTIONAL READING—Mark 4: 26-32

GOLDEN TEXT—"Let our's also learn to maintain good works for necessary uses, that they be not unfruitful."—TITUS 3: 14.



BACKGROUND AND LESSON ORIENTATION

Everywhere the Early Church went in its outreach of evangelism it had a profound effect upon society. Entire communities were transformed. Christianity was a great ethical force. It obligated men to change their whole course of life. The missionaries became known as those "who turned the world upside down." Christianity had the power to transform people and the authority to set before them a new pattern for behavior. It should be observed that the reaction was not always for the good, but the result whether good or bad was God's means of keeping His kingdom on the march. One city would react favorably, another violently. But even civil government was aware that Christianity was a power to be reckoned with. As it grew the authorities began to fight back.

SIMPLIFIED OUTLINE

1. *The Christian's Influence*—Matthew 5:13-16.
2. *The Christian's Sobriety*—1 Thessalonians 5:4-8.
3. *The Christian's Compassion*—James 2:14-17.

KEY WORD ANALYSIS

"Salt"—*halas* (Matt. 5:13). This term has high significance in Scripture. In Eastern countries it is emblematic of friendship and loyalty. When a person broke bread and shared salt with his brother it was considered a covenant or a bond between them. In the Scripture it signifies something of the eternal covenant between God and men

(see Num. 18:19; 2 Chron. 13:5). Here Christ referred to the spiritual health and vigor that Christians give to the community of which they are a part. This is the main deterrent to the corruption which is in the world. Even the Old Testament meal offering was seasoned with salt and it was offered with all offerings that were presented to the God of Israel.

COMMENTARY ON THE PRINTED TEXT

1. *The Christian's Influence*

Christians are possessed with the influence necessary to be a deterrent to evil as well as a seasoning of good. Chemically, when salt loses its saltiness it ceases to be salt. When this happens it can neither salt nor be salted. The intrinsic value of salt is to salt; when this power is gone it is good for nothing. When Christians lose their Christlikeness they are spiritually good for nothing.

Christianity is never for display; it is for service. So it is with light. It is intrinsic in light to illuminate. It serves man in darkness by lighting his way. No man would light a candle and then place the light under an impenetrable container. Jesus was pressing home the simple truth that light was made to illumine. His exhortation is based upon this simple principle. The light which we possess in Christ is to show the way of Christ to others and glorify the God who granted it to us.

2. *The Christian's Sobriety*

This passage was addressed to Chris-

tians and pertains only to them. Now that we are regenerate and informed we should be alert, sober. Then the day when He shall come will not find us asleep. When the household is alerted to the coming of a thief they are prepared to meet him with force. We have been translated out of the kingdom of darkness into the kingdom of light. It is never necessary for the child of the kingdom to walk with uncertainty. Sleep is symbolic of a state of mind and heart in which we have lost awareness of the conditions about us. Watching refers to alertness and awareness of our calling and destiny; this produces a conduct in us commensurate with our relationship to Christ. We watch with our lives by serious, sober reflection. Night is the place for sleep and the deeds of darkness. The Christian has no part in it. Paul uses the figure of the Roman armor to show that we as soldiers of the Lord are clothed and ready for warfare. Our faith and hope and love must be apparent to all through our daily conduct.

3. *The Christian's Compassion*

The whole theme of the Book of James is an indictment against professional religion. Many high claims are sometimes publicly made without any life to back up the words. This can be a snare to the sharp observer. James calls for actions which support a claim to faith. The activity of faith will always hold precedence over the claim to faith. Faith without the supporting acts is useless; it saves nobody.

James illustrates by bringing up a hypothetical case of dire physical need. Words cannot supply warmth and nourishment. The case at hand demands a compassion which is supported by an act of practical charity. Words without charity in this case become a religious mockery. The needy man is made worse instead of better because he has observed hypocritical religion. The need is not met; it is only recognized. The suffering is not alleviated; it is only aggravated. A virtue must be expressed in action to be a valid virtue. Divorcing actions and words insults the observer's intelligence.

their scope: salt, light, candlestick, bushel, darkness, thief, day, night, sleep, drunkenness, armor, death. All of these will work for the faithful student of the Word to make the truth plain.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson is replete with imagery. The figures of speech set forth by these great teachers of truth give us a handle with which we may grasp the principles involved. Examine

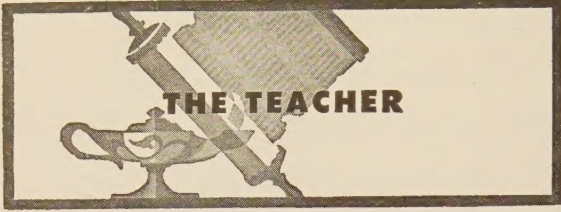
SUNDAY SCHOOL LESSON—MARCH 16, 1958

The Church and Community Evangelism

Mark 5:18-20; Luke 10:1, 2; Acts 5:42;
1 Thessalonians 1:6-10

DEVOTIONAL READING—Colossians 1:24-29

GOLDEN TEXT—"The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—LUKE 10:2.



THE TEACHER

BACKGROUND AND LESSON ORIENTATION

The one thing that the selections for this week have in common is the reference to the duty of the one who has been touched by the power of divine truth to witness to it and share its benefits with those about him. The first responsibility of the church is to those within its immediate reach. There can be no intelligent outreach from any group that neglects its mission in its own neighborhood. The whitened harvest was local, not foreign. Our "burden" for foreign missions can be no more than sentiment because we are too far away to do anything more tangible than pledge our money. It is our attitude toward those who are about us which tests the sincerity of our concern for the souls of men. The home city of the apostles was to be the starting place of the church.

SIMPLIFIED OUTLINE

1. *The Harvest Is Local*—Mark 5:18-20; Luke 10:1, 2.
2. *The Commission Is Constant*—Acts 5:42.
3. *The Fruit Is Consistent*—1 Thessalonians 1:6-10.

KEY WORD ANALYSIS

- (1) "Followers"—*mimetai* (1 Thess. 1:6); "to mimic or imitate." A follower is really an imitator. Sad but true, our converts become just about what we are.
- (2) "Sounded out"—*execho* (1 Thess. 1:8); "to sound forth as a peal of thunder or the blare of a trumpet." Our word "echo" comes from this root. The noise that came from the direction

of Thessalonica was the kind that traveled on the wings of urgency. Everyone was talking about what God had done in this pagan community. This is far better than expensive "promotion" and it costs nothing. The missionaries had brought such a radical change to this city that the church had become the conversation piece in the whole province.

COMMENTARY ON THE PRINTED TEXT

1. *The Harvest Is Local*

After the healing of the demoniac in Gadara the people had asked Jesus to leave their area. This would have left them without any witness of His power. The man who had been so recently demented and bound by the power of darkness begged to follow Christ wherever He would go. Christ did not grant His request. He rather urged him to remain and testify to what had been done for him. The people's rejection of Christ would be recalled every time they saw the healed man. Jesus taught this new convert that the harvest is local. A Christian must be a missionary where he is before he can be one elsewhere.

The same principle was true in the appointment of the seventy. These men were advance agents of the Lord; they would prepare the hearts with expectancy for His visit. The job will always be far larger than the group of recruits needed to get it done, but we are admonished to pray that the Lord of the harvest will thrust out laborers.

2. *The Commission Is Constant*

Although the early Christians were beaten for the very thing they determined to continue, they knew that they could not stop. The Leader had not withdrawn His order. They went right to the nerve center of local religion—the temple. Instead of being silenced, they were goaded by the lash of the persecutor. They went from house to house to carry out the order of their Lord.

The commission was constant; they would be constant in their obedience to it. They edified the converts they had already made and then made new ones. There can be no stopping place in the work of the Kingdom. When the church ceases to be militant it ceases to be the church.

3. *The Fruit Is Consistent*

Paul recalled to the church at Thessalonica the fruit of his labors in Macedonia. The fruit that he made was consistent with the message he preached. The converts became like the missionaries. There is much a convert must learn by observing his teacher.

If the teacher is consistent in his own life the convert will soon be able to follow the Lord alone. Paul recalled the fortitude with which these new converts faced the persecutions of their fellows. They bowed their necks to the lash with the same courage and hope as the missionaries. The Spirit who indwelt them gave them joy in so doing. This joy could be imitated only because it was possessed.

These Christians immediately showed the imprint of their contact with Christ. Because Thessalonica was a center of life and commerce, it became a place from which the message of the gospel might reverberate to every corner of the province. These pagans had changed their minds and hearts about their former life and began at once to follow the Lord wholly.

Note the contrast between the false and dead and the true and living Deity. They were not possessed of the blessed hope. The fruit will always be consistent. Everywhere Christianity has gone it has left its own distinctive fruit.

HELPFUL HINTS FOR LESSON PREPARATION

Be wary of the wide scope and content of these passages. It will be difficult to study or teach this lesson without a thorough knowledge of the context of each selection. At the

time that the lesson is discussed care should be taken not to get sidetracked with secondary issues. Stay with the principle which is being emphasized throughout—evangelism in the home field.

Local Conventions

For an enlarged vision of God's plan for the world attend a missionary convention.

South Atlantic District

Richmond, Va.	
(West)	March 2-9
(South)	March 2-9
Crestview, Va.	March 9
Norfolk, Va.	March 10-16
Portsmouth, Va.	March 10-16
Suffolk, Va.	March 12, 13

Southeastern District

Fort Myers, Fla.	March 3-9
Belle Glade, Fla.	March 5-7

Southwestern District

Port Arthur, Tex.	March 2-4
Centerville, La.	March 5-7
Longview, Tex.	March 9-16
Ralston, Okla. (Belford)	March 3-5
Stillwater, Okla.	March 6-9
Oklahoma City, Okla.	March 9-16
Edmond, Okla.	March 11-14

Central District

Crothersville, Ind.	March 3-9
Lexington, Ky.	March 3-9
Lapel, Ind.	March 9-12
Indianapolis, Ind.	March 10-16
Danville, Ind.	March 13-16
Monroe, Mich.	March 3-9
Luna Pier, Mich.	March 5-7
Wayne, Mich.	March 10-16
Ypsilanti, Mich.	March 10-16
Cleveland, Ohio	
(Ambassadors)	March 3-9
(Mt. Pleasant)	March 6-9
(East Side)	March 10-16
(Smoot Memorial)	March 13-16
Oberlin, Ohio	March 10-12

Western District

Lombard, Ill.	March 5-9
Chicago, Ill.	
(West Irving Park)	March 5-9
Danville, Ill.	March 9-12
Mattoon, Ill.	March 12-16
Urbana, Ill.	March 13-16

Pacific Northwest District

Port Townsend, Wash.	March 2-4
Portland, Ore.	March 2-9
Kelso, Wash.	March 2-9
Vancouver, Wash.	March 4-6
Onalaska, Wash.	March 5-7
Bellingham, Wash.	March 9-16
Granite Falls, Wash.	March 9-12
Everett, Wash.	March 12-16
(Beverly Park)	March 9-12
(Silver Lake)	March 13, 14
Wishram, Wash.	March 9-12
Hood River, Ore.	March 9-16
Wamic, Ore.	March 13-16

South Pacific District

Santa Margarita, Calif.	March 3-5
Bakersfield, Calif.	March 6-9
Rosamond, Calif.	March 11-16
Palmdale, Calif.	March 11-16
San Jose, Calif.	
(Neighborhood)	March 2-9
(Valley Neighborhood)	March 4-9

Santa Cruz, Calif.	March 4-9
Cloverdale, Calif.	March 11-16
Petaluma, Calif.	March 11-16
Mark West-Fulton, Calif.	March 11-16

Eastern and Central Canadian District

Windsor, Ont.	March 2-9
Chatham, Ont.	March 9-12
London, Ont.	March 12-16

Western Canadian District

Chilliwack, B. C.	March 3-9
Abbotsford, B. C.	March 9-16



Winning Catholics to Christ

(Continued from page 7)

to a personal experience of Christ through reading their own version.

I have observed that converted Roman Catholics often become the most fervent witnesses in the church. If our Alliance pastors and people would catch the vision, receive Christ's compassion (Matt. 9:36) and with soul-stirring passion, love, faith and prayer seek out Roman Catholics, might this not come as an injection of new vitality into the Society?

Perhaps such fervent testimony,

resulting in the conversion of Roman Catholics who in turn become zealous witnesses, might even stir the overly-satisfied of our people, so abundantly fed with our glorious gospel truths, to an active soul-saving ministry too.

Recently I preached in Spanish at the Alliance church in Santa Fé, New Mexico. About half of those present were Roman Catholics; the faithful, converted ones were almost all formerly of the Roman Catholic faith.

Undoubtedly there are still millions of Roman Catholics whose hearts have not been dulled into complete listlessness and complacency by the stupefying doctrines and practices of their religious system. These are candidates for light and eternal life if someone might only be moved to witness the truth to them. May God's Spirit drive us forward on a soul-seeking crusade for the Master, attempting to win all classes and creeds and colors to life everlasting through Him. ♦ ♦ ♦

Use **DIETZ** Supplies this Lent & Easter!

RECITATION BOOKS AND SERVICES

STANDARD EASTER PROGRAM BOOK #10—New material, all depts.	40c
EASTER HELPER #58—Late publication for all depts.	40c
EASTER SUGGESTION BOOK #16—Coordinates with any Sunday School service	40c
EASTER PROGRAM BUILDER #7—Graded sections; newest in popular aids	40c
"THE MEANING OF EASTER"—Song and Story life and ministry of Jesus, for Choir and Narrator, 1 hr.	40c
"AND BECAUSE HE LIVES"—Worship service with pageantry for children and adults	10c
"GLAD EASTER DAY"—For children of all ages with choir. A challenging and dramatic service	10c
"EASTER CAROLS—NEW & OLD"—Solos, duets, quartets, choir numbers, children of all ages	75c
EASTER SUNRISE SERVICE—Songs, Scripture, prayers and talks	40c

CHURCH SERVICE BULLETINS AND LETTERHEADS



"PALM SUNDAY" BULLETIN #2673—Triumphal Entry in beautiful colors.	
EASTER BULLETIN #2665 (illustrated)—Blue background.	
EASTER BULLETIN #2680—Women at Empty Tomb, crosses in background. All bulletins size 8½ x 11", furnished flat for mimeographing; 100 for \$2.00; 1,000 for \$14.00.	
LETTERHEADS, size 8½ x 11", matching Easter Bulletin designs (as above); 100 for \$2.00, 1,000 for \$14.00.	
FLANDEGRAPH	
EASTER SUEDE-GRAPH—Stories of Garden of Gethsemane, Crucifixion and Resurrection	\$1.25
PICTOGRAPH—Crucifixion & Resurrection, etc.	\$1.35
EASTER GREETING CARDS	
"SUNSHINE LINE"—14 beautiful assorted Scripture Greeting Cards with sentiments. Box	\$1.00

EASTER SCENERY BACKGROUNDS

EASTER SCENE in full color. Small Murals 9¾ ft. x 3¾ ft. An inspiration in classroom, corridor, store window, or church interior. Large size 19½ ft. x 7 ft. Makes excellent platform background for Easter program. Printed on tough paper; can be reused; easily hung. Small size—\$5.95. Large size—\$9.75. Delivery extra.

WILLIAM H. DIETZ, INC.

10 South Wabash Avenue, Dept. 4, Chicago 3, Illinois

COIN COLLECTORS & OFFERING ENVELOPES

EASTER COLLECTION BOXES: also Lenten Self Denial—Fiberboard, metal top and bottom	10c ea.
80c doz.	100 for \$6.00
EASTER OFFERING ENVELOPE #2670—Lily, Bible and Candle design. (Matches Bulletin illustrated).	
EASTER OFFERING ENVELOPE #2689—Women at the Tomb. 100 for 80c; 1,000 for \$6.00. (Offering Envelopes, size 4¼ x 2½").	
EASTER OFFERING DIME COLLECTOR—Holds \$1.00 in dimes. Doz. 60c. 100 for \$3.95	



EASTER GIFTS & SOUVENIRS

EASTER BUTTON #4—Cross, Hyacinths and Lilies, inscribed "He Is Risen"; (Illustrated). Doz. 30c; 100 for \$2.00.	
EASTER CROSSES—4 colorful designs: Spring flowers, appropriate Bible Verses; Doz. 25c; 100 for \$1.50	
EASTER CROSS TAB—Gilt Cross with word "Easter"; Fastens over lapel or through buttonhole. Package of 50 for 75c.	
CROSS BANGLE of white celluloid with pin attachment. Doz. 30c; 100 for \$2.00	
GOLD LAPEL CROSS—Half inch with safety catch. Each.	25c
LUMINOUS GIFT CROSS—White plastic 2½" with purple tassel. Each.	15c
LUMINOUS GIFT CROSS—(As above) with Key Chain, instead of tassel. Ea. 20c; doz.	\$2.20
BOOKMARKS—Beautiful colors, Kromkote stock. Designs: Women at Tomb; or Lilies-Bible, matching Bulletins. 100 for \$3.00	

New 1958 Catalog FREE Ask for it Today!

Add 15c postage on orders under \$3, and 5c for each additional \$1



P. ELLISON

A typical floating house on Cambodia's Great Lake

Hoisting a Light in a Cambodian Floating Village

SMALL boats crowded to capacity swarmed from all parts of the inundated village of Fish Cheese Port. The crowd was attracted by the playing of gospel records over a public-address system. Quietly the villagers sat in boats watching and listening to the gospel story portrayed by use of colored slides. Then every eye was fixed upon the missionaries who tied a floodlight to the rope of a flag-pole and slowly hoisted it until the whole area was illuminated for the evangelistic service.

This dramatic scene symbolized what our missionaries had been doing among Cambodian villages located in this vast area which is under flood waters for seven months out of every year. The light of the gospel was shining for the first time in that region. They had traveled by motor launch for twenty-seven hours from Ta Khmau to begin reaching the 30,000 people of the flooded section of Battambang Province. The majority of these people live in fishing villages which literally float upon the water. The wharf in Fish Cheese Port to which the missionaries had tied their launch, "The Good News," is the assembly ground in front of the village school. Each morning the students salute the national colors flying from the pole upon which the missionaries hoisted the light.

Only by use of a boat is it possible to do missionary work in this area. Burdened for the people living there, the missionaries in Cambodia are appealing for money (\$2,000) to buy a launch. Not only is Battambang Province affected, but parts of four other provinces are also flooded. Special equipment is needed for missionaries who should be appointed to this work.

Gifts for this purpose should be marked "Cambodia Boat Work," and sent to the Treasurer.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada